

ENSIGN TO THE NATIONS.

TO GATHER ISRAEL.

KIRTLAND, LAKE COUNTY, OHIO, APRIL, 1851.

By M. R. NORRIS.

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This No. will be donated to the public, and if any like it well enough to donate any sum, for \$1 they will receive 2 copies, sent to them monthly, or to those persons they direct, or to the poor. Those sending donations are requested to write, if they feel the spirit of Christ moving, — either by dreams, visions or revelations, or to reason in righteousness. — The name of writers will be retained by the publisher — not published — and the composition will be judged by the spirit it manifests. Nothing shall be admitted that leads to doctrinal controversy. The object is to comfort and console the scattered lambs of Christ's Flock, and call them to Christ's body — the Church — and any one will confer a favor if they will make extracts of scripture from the Bible and book of Mormon, or revelation, that are in accordance with the views advanced in this No., to be published in the next, — as the publisher had to labor hard through the day and write in the night. My eye-sight fails, and cannot serve you long. Search the scriptures with prayer. This from your unworthy servant,

THE PUBLISHER.



REASONS FOR PRESENTING THIS TO THE INHABITANTS OF THE EARTH.

- 1st.—That God requires it at my hand as a sacrifice, and has given me many manifestations of his power and goodness in various ways.
- 2d.—That I am now over sixty years of age, and have been a professed follower of Christ more than half that time, and have to the outward appearance been called somewhat unstable, for various reasons; one is, for a great part of my pilgrimage, I could not unite with any sec. or party, believing as I did in that order established in Jerusalem by Christ and his Apostles, and confirmed by revelation and established on the principle of loving your neighbor as yourself; and believing that God was the same in all ages, and human nature the same; and if God did mira-

cles and heard prayer in olden times, he was the same now; so in accordance of my belief for more than thirty years, I have been a believer in the establishment of the Church having the primitive purity and ancient faith; this has led me to unite with different orders which have arose, claiming to believe and practice the principles of the ancient apostolic order. My first union, after finding Christ precious to my soul, was with a people called Christians, and for some time I enjoyed a good degree of liberty and peace of mind, in contending for the word, only having some spiritual refreshings; but their liberty was soon smothered by the preasts, and placing too much confidence in man and preaching, became a trade to be bought and sold, and difficulty arose, and the galling yoke of priestly power I found was the same in all the sectarian world; so I decanted from them and stood alone, endeavoring to follow Christ, until a humble people arose calling themselves the Church of Christ—professing to have and having the gifts of the Gospel and the faith of ancient days; this I testify to all that read this, that God heard prayer and manifested his power in healing, in endowing ignorant and unlearned men to proclaim the true principles of the Gospel, and thousands flocked to the standard, and became members of that church, and were blessed with great light, and enjoyed much christian liberty, and was edited in meeting, preaching, exhortations, praise, singing and faith, in the gifts of his gospel, until the horns of priestly power began to rear its two horns like a lamb, feeble at first, but growing stronger and more formidable until they trusted more in man that was placed by the Church as head leaders then in Christ, the living head, many believing that those miracles performed under the hands of the Elders, and those having faith, was the power of the mighty priesthood they held under the head leaders by ordination; when the fact is, faith only comes from God, and is manifested and enjoyed by all that simply ask, trusting in God and believing that he is the rewarder of all that diligently seek him by being like God in doing good, for he will hear the simplest prayer of all the humble and meek, only ask in faith believing; thus I know from experience and can say when I have asked in faith, God has always heard, and if I sincerely could overcome self and selfishness and be willing to have my father in heaven do with me as he sees fit, and asked him to let his healing power rest upon me, he has answered in accordance with my devotion in his service and submission to him; but how hard it is to give up self, and submit; but God is assuredly the same in all ages; then when I heard this gospel I united with that church; and then the cry was, he is always changing his sentiments and running after every wind of doctrine; when the fact was, my mind was still pursuing the same principles; and I thought those people were the ones to help carry out those principles of faith; but when I found that those principles were not adhered to, I could walk with them no longer, and must again stand alone; then the cry again, he has shifted; after toiling alone and having no society a long time, I visited the people called

Shakers, and the spirit of their order and profession was the carrying out of the order of the Jerusalem Church, in all its simplicity and beauty and loveliness; so to prove whether this was true or not, I united with them by confessing my evil deeds, and became partaker of their spirit, and found them brethren while I adhered to all their views; but when I felt that God had and was calling me to do the duty that is now presented to you, I found that the leaders was in my way and I was then obliged to tell them I must leave; then I found a different spirit towards me and I was considered an enemy, and had to meet the frowns of their ministry, and in all these changings, to outward appearance, my faith was the same and I desired to see the ancient order restored, and purity of feeling and equality adhered to, and my prayer has ever been for wisdom and to know my duty; though men can only judge from the outward appearance, God judges the heart. I acknowledge that I have erred in many things, and desire to forgive and be forgiven, and my prayer is that God may forgive the iniquity of his children, and call them home to his rest in Zion. Now I might speak of the different plans by different orders that have arose; but as soon as they imagined themselves strong enough, they organized much the same order of priesthood, which is only pleasing the abomination that makes desolate; now as I have written this to scattered believers in these last days, but if person believes the sentiments in these writings and wish to confer with us, they can right their wrongs, and come and be baptised and share in those principles. I give a general invitation, as the meeting will be open doors, and public, that all may hear and all judge for themselves. I send this with fear and trembling, before God, who judges all mankind, and knows my desire for Zion, having seen in vision the order and beauty of its divine and holy institutions,—the faith, love and peace of the inhabitants thereof. While prophets were wrapped in vision, they beheld the glory David saw,—sang of her peace and salvations mind stretched down through time to the building of Zion, and presented a type in the order and building of the temple of the order and building only; his temple was built of dead stones, so the last temple is to be reared of lively stones, prepared in the mountains or in Babylon, as his temple was brought together without confusion or the sound of hammers. So Zion must come together being prepared to build a spiritual house not to decay or be thrown down, but to stand forever.—Now when men thousands of years ago were shown these things and prophecied of them and rejoiced in those things, will it be thought strange if in the last days when God is about to commence the work, that we should show it to those that he intends as stones to rear it, and that he should work wonders in this age to try men? Now I do not believe that I am wise above others, nor more virtuous, that I should be shown these things, or that God is partial; and I do not expect I am the only one that has seen these things; for I am acquainted with some that have been wrapped in vision and God has shown mighty things; to such I would say

come, bringing your lamps and oil in your vessels, and let your light shine, and remember, if your brother has reason to have ought against you, first be reconciled to thy brother or sister, and be at peace with every human being, and come in a prayerful spirit, as light is what is wanted to discover objects so spiritual; light shows spiritual things and God teaches as he sees fit. Whether I have greater light than others is to be shown when all hold up the light they have; for this reason I think God has inspired me to call this solemn assembly of the humble and contrite, to obtain what light we can by bringing all the light we have, and in the light of God's spirit compare them with his former light, and see if he does not require some thing to be done by us, and if he does, if we will submit, he will help us in days of old.

I could say much more, and present many more things, but the limits of this will not permit. But if God blesses me, and I have the privilege of meeting with his children in the solemn assembly, then I will endeavor to let my light shine. I send this forth by casting my bread upon the waters, in prayer that though in weakness it may not return void, but be a hint to the wise and good; I should have presented quotations from scripture, but as I send this to scripture people, and have written this by light of a candle, and my eyes begin to fail, you must excuse me. But I would say search the scriptures and God's revealed will, for in them is light and comfort. May the grace of God the Father and our Lord Jesus, be and abide with you henceforth, now and ever more, Amen.



SONG TO SCATTERED ISRAEL.

Thes. 2d,—8-7 M.

1. Now to Zion's children rising, to proclaim its holy laws,
Come and raise the Gospel Ensign, to the nations far and near;
Come and join the holy order of consecration to the Lord;
Who has given us His Gospel to proclaim to all the world.
2. Saying, repent and be baptised, for repentance of your sins,
O trust in Christ, the holy Savior, humbly bow and worship him;
Then come and join his humble children, the name of Christ the Son
to bear;
Bow and worship on his footstool, and be called the Church of Christ.
3. Let party names and party leaders, and party institutions fall;
And give to God and Christ the glory, for the work they have begun.
That work of grace that's given freely to the Jew and Gentile race;
All to join in the name Jesus, to proclaim and publish peace.
4. Then let strife and all contention in God's dear children ever cease;
Cease contending with a brother, for whom the Lord and Savior died,
And lay aside all warlike weapons; and all your enemies forgive;
Raise your prayer to heaven for them, that they bow the knee to Christ.
5. We pray O God, the eternal Father, have mercy on our scat'd state,
And gather Israel home to Zion, to rest in Christ their heavenly King;
And join in Zion's institutions then, to fulfill God's holy laws,
In loving God with all your powers, and your neighbor as yourself.
6. Then come and make the consecration, self and all you have, to God;
And adopt such religious measures, gather all God's children home;
And send forth the proclamation,—come out from old Babylon,
That God may give you rest in Zion, and in old Jerusalem.
7. Then pray to God to favor Zion, bring his children far and near;
Let them fast and pray and wash them; be anointed in Christ's name
Confessing every sinful practice, forgiving enemies and all;
Come to Kirtland—meet in conference—all party strife to lay aside.

8. Then let all that's been baptised for remission of their sins,
And the power of God descending by the laying on of hands;
Humbly in the morning worship, in prayer, praise and thanks to God,
Nor neglect the evening duty,—bow with wife and children all.
9. Call on God who gave the gospel, and blest you in obeying him;
Bowing in his holy service, your daily cross you then did bare;
But now, alas, how is it with you? have you joys that then you felt,
When you believed the book of Mormon, and the gospel did defend.
10. All that wish to join in worship, as Israel did in days of old,
Bring with you instruments of music, and sing aloud in living strains;
Let all who come be well prepared; leave all strife and war behind,
To worship God and Christ, the Savior, by the Holy Ghost sent down.
11. O may we all come thus prepared, for to confer on Zion's laws;
And may the way then be prepared; say to all God's children, come
And join, and rest in Christ forever, in union never more to part;
And equally to bear our burden, so fulfill the law of Christ.
12. All who wish to raise an Ensign, to Nations that's far off and near,
Cast in your mite and trust in Jesus, for your servant he is poor;
Let all be done by free donations; I have sent the first to you;
Then if means are well supplied, you will receive eleven more.



God is a spirit, and they that worship him must whorship him in spirit and in truth. God is love, founded on Justice, having seven spirits unlimited and without measure:—as Power, Wisdom, Action, Reflection, Design, Approbation, Disapprobation; then these seven spirits are the seven spirits of the Great God, are the spirits of his great goodness and holy gifts. So we learn that God has also intellectual spirits:—as Faith, Device, Decision, Perception, Energy, Knowledge, Perseverence; these spirits are unlimited and perceptible in the great work of creation and providence.

So God is manifested to man in social spirits, in communing with his creatures, and has seven social spirits:—as Affection, Joy, Sympathy, Benevolence, Charity, Liberality, Unity; so the great and holy God said in the unity of his spirits, when man did not exist, let us make man in our own image; so he made man in his own image, created he them male and female. So then man in spirit has all the above spirits spiritually existing in him, (Gen. 1: 26-27) and in this respect he is in the image of his creator; but in a limited sense, this may have existed prior to the formation of his natural or animal body, and must remain when this body is decomposed in the world of spirits. Next we behold man formed of material matter, and in him the breath of life, and the image of God given to him; so also the seven animal senses, as follows:—Feeling, Seeing, Hearing, Tasting, Smelling, Courage and Fear; if man only had these seven sensitive organs, and was not endowed with spiritual faculties and capable of knowing, reasoning, observing, determining, reflecting, of will and choice, then he never could have been accountable and capable of obeying or breaking a law, either human or divine; but now man having all the above spirits, and under the law of God being in the possession, in a limited sense, of all the spirits of God, his eternal father and creator, who he is called upon to reverence and worship in the beauties of holiness, with all those faculties that he is in possession of, to do good in all his dealings and communications with God's image, and to all the lower creations over which God has placed him, by giving him these divine and holy spirits, so giving him power over all the works of his hands and accountable to him how he uses the blessings of God; now we will examine the natural man, the carnal and devilish; the natural man by giving way to his natural or animal senses,—as ambition, pride, folly, impurity, boasting, selfishness, contention; then by following these spirits is descending downward in the road to carnal spirits, and will if they do not turn become partakers of sensual gratifications, such as lying, cursing, fighting, swearing, slander, persecution, revenge; thus by giving way to these spirits, lead to devilish spirits, and man becomes subject to be led by the devil at his will, or under the power of devilish spirits, as follows: deceit, bribery, perjury, robbery, murdering, treason, blasphemy; now let us reason and ask the question, am I using the noble powers God has given me in the worship of God, and soaring upward in following

those spirits that are making me better and more noble in my intercourse with my fellow beings, and more lovely and better beloved by the wise and good, and in our reflecting moments can we say, I am conscious that I am soaring nearer and nearer to God the fountain of wisdom, knowledge and love? or is my course downward, and am I following those natural spirits that lead downward to degradation, shame and reproach? take heed, giving way to sinning one sin, lays the foundation for another, and persisting in one wicked act, makes place for others; if you delight in folly, that will lead to cursing, and that swearing, that to lying, and before you are aware you are under the influence of carnal spirits, and by giving way to them you descend to devilish spirits, and ere you are aware, the society and spiritual influence that surrounds you, bind you to do those things that wisdom tells you will bring you to ruin, shame, poverty, want and degradation; then reason with those who have been in your situation and have turned from it by repentance, and sought the favor of God by breaking off their sins by righteousness, and their iniquity by turning to God and separating themselves from the influence of foolish, vain and wicked associations and worldly minded spirits, solemnly making the resolve as for me I will, by the help of God, the remainder of my life follow Christ; to such I would say, come and be baptised for remission of sins, and you shall receive the gift of the Holy Ghost, by the laying on of hands of one qualified by ordination, and the renewal of the holy spirit; and take upon you the name of Christ, by becoming a member of the church of Christ, to the laying aside of every other name, leaving the society, conversation, and practices of the wicked and vain, and joining in the worship and praise of God, with those spirits that delight in soaring upward by goodness, mercy and truth, who are the Lord's free men who delight in bearing their cross in the morning service and evening sacrifice of the humble in heart; and if only 2 or 3 live in a neighborhood, let them meet and publicly worship God by singing, praying, conversing, exhortation or speaking in tongues as the spirit gives utterance and God has promised he will be in your midst to comfort you by his holy spirits that are in you and prompts you to deeds of goodness; and if there is one that has been ordained and feels the Holy Ghost resting in him, then let him administer the ordinances of the house of God in due form and spirit, and call the sheep and lambs together, and preach and teach only as the Holy Ghost teacheth; crying to

sinner's repent, to be humble and do not dispute if any think different from you, pray with and for him or her, and overlook all differences of mere opinion, and love righteousness and cultivate peace and practice goodness, and speak truth, shun every appearance of evil in word or deed, and God will hear your prayers. Now to all that ever received the gospel and have in any sense been lead to neglect the duty that God has enjoined on you to perform, and have neglected the family altar, and in its place the seed of worldly mindedness has been sown and sprung up, and is bearing fruit such as worldly care, perplexity, confusion, jangling, disputings, Sabbath breaking, intemperate habits, and unholy communication, and you do not know what to do, having sleepless nights and sorrowful days, no love to God, and all your neighbors are wrong. I would say to such families, reflect and examine yourselves, and remember when in the morning and evening you had family prayer, and then you loved God, and all was peace; if losses come and disappointments were your lot, you could say bless God and bow before him and cast your burken on him, and he will comfort at home and abroad. If this is the case with any that once received the principles of the gospel, return and seek the old paths wherein was righteousness that brought salvation, and again return to the family altar, let the husband and wife bow the knee together, and worship in humiliation, confess to each other and to your children, and if all has not been right in the neighborhood, confess and right all wrongs, praying God to forgive, and you will feel the love of God again begin to flow, and joy will begin to break forth, and you will again see beauty in the order of God's works and ways.

From my own experience and the revelation of Jesus Christ, I can say that this is the way to receive Christ and live in the Church of Christ, and have enjoyments in the scattered situation; but this is not the Zion that we are to look for in the last days, no more than the baptism of John was the gospel of Christ; so the principles of Christ's gospel is not the order of Zion; as I have, as I assuredly believe, been called of God and appointed by him, God chose to begin and bring forth and send the gospel, and God has shown me while the vision of my understanding was opened, how to prepare and build Zion, and I was shown the patron of heavenly things, as Moses was shown how to build the ark; and God said, see you build all things according to the pattern. So feeling my weakness, I ask

God to give me wisdom and renew in my recollection what is his will.— I should communicate and leave the remainder to be shown in the solemn assembly.

I shall show the preparation for the solemn assembly which will be held in Kirtland, on Saturday, the twenty-eighth of June next, in the Temple, if it is open for said meeting.



PREPARATION FOR THE SOLEMN ASSEMBLY.

To all the members of the Church of Christ and believers in the Book of Mormon, far off and near, of whatever organization, to you in the name of Jesus Christ I call, break off your sins by righteousness and your impurities by turning to God, let the wicked forsake his ways and the unrighteous his thoughts, and let him turn to the Lord, and let us reason together and cleanse our hands and purify our hearts, and come and build Zion.

The first thing is to restore regular family worship morning and evening, by reading, or singing as the spirit may lead; let the husband and wife and all the family, if they are not too proud, bow the knee; then let each family keep a family fast, seven days fasting from everything whose life is in the blood, and from potatoes and roots, for they are under a curse, lifting our cry to God to show us all our sins, and in the time of this fast confess all known wrongs and seek to be reconciled to, and seek reconciliation from all human beings, as much as is in our power, confess our public wrongs and restore the pledge, seek peace with all, the seventh day, fast from sun to sun, wash, anoint your head by pouring a little oil on the crown of the head, and let the day be spent in reading, prayer and worship, confessions and seeking reconciliations in the family; the husband and wife must settle all wrongs and covenant to help each other spiritually and temporally; then towards evening retire alone and wash and anoint, first the husband the wife, then the wife the husband, in the name of Jesus Christ, having forgiven each other all former difficulties, praying God to forgive us as we forgive each other; then if the children are willing, they may be washed and anointed, the administrator to the sons the father, and the mother the daughters, and begin from that time to live

again to God, shunning every appearance of evil and be sure not to neglect the order of morning and evening service; pray to the Father in the name of Christ Jesus, and in all things give thanks and you will grow in grace and in the knowledge of our Lord Jesus; let no one think that his sins are too great, for out of one was cast seven devils, in another a legion, and if you have strayed far from the path of rectitude and righteousness and gone after strange flesh, and polluted yourself, put away your strange wife and cleave to the wife of thy youth, and be reconciled to her, and if you confess and forsake, and renew the covenant with her according to the patron shown, God will bless you and her; but if you forgive, be God-like, not to call up former faults when you are thus prepared, and come thus purified and cleansed, and come to the solemn assembly trusting in God, not in man, to lead you; then may we not expect that God will bless us and endow us with the gift of the Holy Ghost; this is all the endowment we need to go forward in the work that he requires of us,—then if all move forward as it teaches, we shall do right, and have the approbation of well done good and faithful servant.

The Oil for the anointing as was shown me, is 2 parts evergreen tree, 1 part sassafras, 1 part mint oil, extracted by distillation, and represent Father, Son and Holy Ghost, consecrated by prayer by those using them; that is hemlock, sassafras and peppermint for the anointing the most holy, and to be taken internally in cases of disease, in faith and anoint outwardly when pain locates itself, and in sickness it may be changed to a cedar, pine, spruce or fir, as is revealed to the judgment of the administrator, and may be reduced in alcohol for medical purposes and used discretionary. And it was shown in wisdom that by taking 7 of vegetables dried and ground, made into pills, wet in honey, was a system of healing for the daughter of Zion, and the Balm of Gilead, if used in faith, and for family use I have used a compound of two parts Monardella, two parts Thoroughwort blossoms, two parts meadow cabbage, one part golden seal, one part cranesbill, one wild turnip, one cayenne pepper, and is a good medicine for general family use; but if you make use of this medicine in faith as I have for nearly four years, remembering that it represents the seven spirits of God for the healing of his children; let all who receive these that are diseased, prove God therewith, and if one is true so is the other: if the law of healing is true, so is the law of Zion. These vegeta-

bles may be changed for others, by those well informed in roots and herbs; but see you build according to the plan shown. Seven is the number of the grand pillars wisdom hath hewn out, whether pills, syrups, beers, or cordials, it has shown that those using medicine on these principles, must not use other prescriptions; remember these things, for this will destroy the order. And as one is for the healing of the maladies of the body by applying medicine in faith, so the other is for the healing and cultivation of the mind and intellect, or soul, and will do no good unless adhered to and carried out according to patron.

Now I shall write the foundation of the law of that kingdom. It is founded on one God, and governed by his laws; has one unchangeable King, Jesus Christ our Lord, and all its subjects are equal as near as their physical and intellectual faculties will admit, having equal chances of being used as leading members at certain times, in living out its laws and by-laws, and in all labor, equality is to be observed; all to labor for the benefit of the whole body is to be equally performed by all as they are capable of performing, all to have equal privileges in all its institutions; all the rising generation to have equal chances of education and general knowledge; all are to labor in some useful occupation, all live, dress, labor equally; these things are to be written for the generations to come. That is covenants and by-laws are the law of Zion's children; and all its children shall be taught of the Lord, and great shall be the peace of its children.

Zion is to be formed of members of the Church of Christ, of good works in all righteousness, for no unclean thing shall enter there; but it shall be for those—the wayfaring man, though a fool, shall not err therein.

Now to those that attend the solemn assembly, I would say come, and come enquiring Lord what wilt thou have me to do? submissive in his hands, come fathers and mothers, husbands and wives, parents and children, remembering the burden that Kirtland has borne, and take in your hands sufficient to sustain you while there, that you may not be burdensome to any in eating up that hand labor has provided.

The order of the solemn assembly,—first day meeting will be opened by singing or prayer, as circumstances and the spirit leads, then the laws and by-laws will be read, then liberty given of observation, then the voice of the assembly will be taken on the merit and demerit of those laws and

covenants; but it is desirable, and I request that no disputing be heard on the occasion. Second day, Sunday, public worship in the Temple, if doors are opened, by short speeches from those that can teach by the power of the holy spirit; then the meeting will adjourn, if it is thought advisable, if not, held on; the meeting for worship will be opened by prayer and singing, and closed by prayer.

It is with prayerful anxiety I send this fourth in this day of the visitations of spirits, and power of God in his mighty movements in the earth, in casting up the highway, in the power of steam and telegraphic wisdom, it teaches me the great power and wisdom of the great action of forming the general laws of nature that have been hid from former ages, and dispensations of former ages; and my theme is that God is all and in all, and we ought to give him all the glory; for who gave to those inventive geniuses that inventive faculty but the all-wise God? and to him is the glory due. But these mighty things is only trying the age in which we live, and laying the foundation for those that will give the glory to God, to step forward and present to the world that principle of all law and prophecy, though shall love the Lord thy God with all thy soul, mind, might and strength, and thy neighbor as thyself.

Then when this is established in the earth, the voice of God is heard saying—now is salvation and strength, saying the Lord reigns, let the earth rejoice.

Come you that have felt the love, power and wisdom of God, arise to action, reflect and deign rightly, approve the right and disapprove the wrong; but in all give God the glory, for the gift of his son and the gospel plan brought to light; and again bow and worship God in the name of Jesus Christ, sent down from heaven.

I send this to the public free gratis; feeling it duty, and feeling for the oppression of the oppressed, and seeing no chance but in the founding of Zion, and the operation of those laws which I feel God will shortly present to the solemn assembly, on the 28th of June, at Kirtland, Lake county, Ohio.

If those receiving this desire twelve numbers of such matter and spirit, and send means to publish monthly until June, I will issue them, and account at the Assembly for what I receive. Please send your name and place of residence, and the number of copies wanted, and your donation; and if I do not obtain enough to issue, I will refund the money to those that send it, at the meeting in June, or give satisfaction. If any think this is in contradiction of

the Prophets, Christ and the Apostles, and the general spirit of the word, experience and the revelations given in these last days, I would say, search again before you condemn, and pray for wisdom to guide in righteousness.

All Communications directed to M. R. NORRIS, Chardon, Geauga Co., Ohio, Post paid, will be attended to, and thankfully received; as I have returned home.

